The

Non-Subscribing Presbyterian

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Notes of the Month.

In the "Northern Whig" of July 23rd, 1915, there is a short account of the effect which the preaching of the celebrated Francis Hutcheson had upon his father's congregation at Armagh. He thoroughly disgusted them by "babbling aboot a gude and benevolent God," and saying not a word "aboot the gude, auld, comfortable doctrines of election, reprobation, original sin, and faith." This took place about the year 1717, a short time before the Non-Subscribing controversy ended in the exclusion of the Presbytery of Antrim from the Synod of Ulster. Hutcheson, who was thus scorned by Irish Presbyterianism, became one of the most distinguished moral philosophers, and "a pioneer of the common-sense philosophy."

* *

In the same issue of the "Whig" there is a report of a trial for fraud. The Judge, in his summing up, characterised the offence as "the most cruel and heartless he had ever come across," and the prisoner's speech from the dock as "more devoid of anything in the nature of Christianity, common sense, or considerateness" than any he had ever heard. In speaking of another class of crime two days previously, the same Judge is reported to have said that "in order to keep down what was a growing vice in Belfast," he and other judges had "made a clear and hard rule among judges that mercy was to be excluded."

* *

The paragraph dealing with Hutcheson sets forth the desire for doctrinal preaching and the dislike of moral teaching which was prevalent two hundred years ago, and still exists in the community. The reports of the proceedings at the Assizes shows how great the moral degradation of the people is, and how necessary it is for all churches to throw their whole influence into an attempt to raise the moral standard. Throughout His life Christ taught the great and eternal principles—Morality, Hope, and Immortality. Right motive and right action were His constant theme. Surely the leaders of Christian churches should follow His method and His method alone, and in doing so, allow the speculations of mediæval theologians, which only confuse the people, to sink into oblivion. The records we have of Christ's teaching are brief, but in them we have all a man needs to guide him from the cradle to the grave. Though hard to live up to, His commands are simple and direct. Why obscure them by useless doctrine and dogma.

THE ORDER OF SOCIAL SERVICE,

By Ullin.

"Faith, if it hath not works is dead." The Christian Church is to to be a channel for the water of life; but if that stream is not allowed to flow, but to stand still and become stagnant, what was intended to bring life and more abundant life, brings death, as the penalty for refusing an outlet to that which only came to us that it might pass on to others. Congregations assemble regularly in their churches, and they bear witness by so doing to great principles which have as their emblem, Truth, Liberty, Religion. There are Sunday Schools and various societies all doing useful work connected with those congregations; yet there is dissatisfaction. We hear of it at our gatherings, we see hints of it from time to time in these pages. What is the matter?

As individuals, the members of our Non-Subscribing Presbyterian Church do good work. Some of their names are highly honoured in the outer world for the good work they have done. It cannot be, then, that it is as individuals we are not doing good work, but that the Church as a whole shows that lack of unity and solidarity that makes for an effective force in the world. The Church is a body. When the cells of the body set up individual activities of their own, and do not know how to co-operate with others, there is disease, disintegration, death.

Let all the institutions connected with our congregations stand. I am only going to throw out a suggestion as to how these activities may be co-ordinated; how useful work may be found for all, whatever their social status or political opinions may be; and how energy may be economised, so that there may be no square pegs in round holes.

There is, for instance, a feeling that our Church's voice and influence should be directed against serious social evils, and that a clarion call be sounded out, calling on the whole Church of Christ to fall into line, no matter under whose leadership, provided the thing be done, and the message clearly and forcibly spoken.

But how, and in what way other than is already being pursued faithfully and conscientiously by our ministers in their pulpits?

In connection with the National Conference there is a League of Social Service. I shall leave the advocacy of its claim to abler hands than mine. In proposing an "Order," I think I am proposing something wider than the "League," but I am open to correction.

I have the advantage of having a model before my eyes which has upon it the stamp of success, after several years of experience.

I shall leave it to my readers to ascertain the society which initiated this "Order" in the beginning, so that I shall not be accused of having an axe to grind, or of having an ulterior motive in bringing forward the matter at this time. Suffice it to explain the method, and to say that many useful lines of activity have been promoted which could scarcely have been promoted by the society itself without compromising a neutrality which it is anxious to safeguard, in religious, political and social matters.

The idea is to work as far as possible in connection with agencies already existing. Where a good work of any kind needs promoting, to form a nucleus round which others interested in that special work will gather, without in any way personally being identified with the society which first gave the initiative.

The result is, that out of all proportion to the original society itself, the Order in its various departments carries on a very effective work.

Take, for instance, the "League of Redemption," dealing in a practical manner with social purity. A hostel for young women has been established in a large city in England. This League is organised to work along various lines of activity.

There is a League of Arts and Crafts, which has for its aim the doing of work in the spirit of worship, and excellent results in the making of beautiful things have been achieved. Either

under this League, or a kindred one, a Free Theatre movement has been set going, in a belief in the uplifting power of the drama, and the necessity for clear and wholesome amusement.

There is an Anti-Vivisection League, which co-operates with existing anti-vivisection societies.

It is quite open for anyone to start a vivisection league, under any suitable title, by those who are convinced of the benefits which lie along this course.

Educational work has been taken up with enormous success. Splendid work also has been done in connection with the Red Cross.

The name matters nothing. But, of this I am convinced, that under the auspices of the Non-Subscribing Presbyterian Church of Ireland, many are willing and eager to do practical work, to give some outlet for the stream of the water of life, which flows through our churches. All activities—Sunday Schools, Bands of Hope, Wood-carving Classes, Boy Scouts, Sewing Societies, Guilds—might be co-ordinated, so that while each goes along its own separate line, it might feel itself part of the practical side of the Church's life. The beauty of the scheme is that it finds work for all. It gives scope and opportunity for personal initiative. In fact it gathers up the "ribbons" of the horses that pull the old chariot into one bunch, and instead of one pulling against the other, sends all forward to make for progress.

THE RESULTS AND VALUES OF CHILD STUDY IN REFERENCE TO RELIGIOUS EDUCATION AND SUNDAY SCHOOL WORK.

BY

Prof. C. W. Valentine, M.A., D.Phil.,
of Queen's University.

III.

THIS leads us to a further study of this later period of childhood, *the period of adolescence*—the years from about 12 to 16 for girls, and 13 to 17 or 18 for boys. This seems to be by far the most important period for the moral and religious education of the child and youth, though the extreme significance of this period has not yet been adequately recognised. It has, however, been very thoroughly studied during recent years, and many facts have been accumulated, by the direct observation of adolescents, by the study of the period in biographies, and by questions put to adults with respect to their own experiences during this period.

The period is certainly one of tremendous changes, both physical, intellectual and emotional. *Physically*, there is more rapid growth of the body than at any time since the first year of life. The heart develops very rapidly, and the greater pressure on the blood vessels partly accounts for the exhilaration and excitement of adolescence. There is an awakening to the beauties of art, nature and literature. The amount of reading is greatly increased. There is a deeper insight into character, and in judging others. Children now take more account of the *motives* of an action instead of judging it merely by its results.

Mentally, there comes a craving for change and excitement. There are mental spurts rather than continued steady effort. Moods of elation and dejection follow one another—dreams of greatness alternating sometimes with thoughts of suicide—all unobserved, as a rule, even by parents who think themselves observant. Social instincts especially develop, in particular the interest in the opposite sex. Friendship and hero-worship become more intense, and even games become less individual and more social—the ideal of the team or club, the appeal of *esprit de corps* being now much stronger than before. On the other hand, the change may be of quite a different kind, and there may develop depression, irritability, morbidity of temper, aversion to relatives, and perversions of the moral sense. With the majority, however, it is a time when civic patriotism and the love of humanity make a special appeal to the young heart and mind, and intimately associated with these is the enormous upheaval which frequently takes place in the religious life of the child. One investigator found that of

600 young people, over 500 had experienced new religious inclinations between the ages of 12 and 20, and he concluded from his studies that previously to that period religion was a mere form, but that now it became full of meaning. The significance of the period is also shown by enormous number of conversions which take place during the period of adolescence. The greatest number of conversions in the case of girls occurs between the ages of 15 and 18. Of about 80 conversions among American boys, over 50 took place between the ages of 14-17, but only seven between the ages of 19 and 22.

After this period of adolescence there seems to be a slackening of religious interest, though something of a revival takes place a few years later on a less emotional and more intellectual basis.

Sometimes the change is of the wrong kind, and a child that has been good develops bad habits with surprising suddenness. Thus statistics show that between the ages of 12 and 14 there is a marked increase of crime, and this increase continues for several years.

There is little doubt, then, that this period of adolescence is of supreme importance in the religious training of youth, and, as we saw, it is the time when the moral influence of the day school teacher is most keenly felt. Unfortunately, it too often is the very time when the Sunday School begins to loosen its hold. No doubt the methods of treatment are difficult; but if the youth of this age is to be held, there must be an intense appeal to the idealistic dreams, and the strong social impulses of growing youth—an appeal which may probably be made better through, or at least supported by religious poetry and art, and through an emphasis on the romantic elements of religion rather than through the more matter of fact methods.

The adolescent youth is not easy to deal with, but a wise and appropriate effort expended on youth at this age is likely to be well repaid. Perhaps it might be worth while the consideration of Sunday School authorities whether more attention and energy may not very well be spent upon this portion of their work, even, if necessary, at the expense of the work among little children, which, as we have seen reason to believe, is often misplaced and ineffective. Ideally, if buildings and money, and the supply of teachers permitted, it would, no doubt, be well to have two institutions, one for young children, and one for adolescents and young men and women. If hymns and prayers are to be comprehensible and suitable to little folk, they cannot be suitable to the older, and the general adaptation of the Sunday School to the very young is apt to bring it into disfavour and contempt with the youths The success of some religious organisations specially intended for adolescents, and appealing particularly to their social instincts, tends to confirm this view.

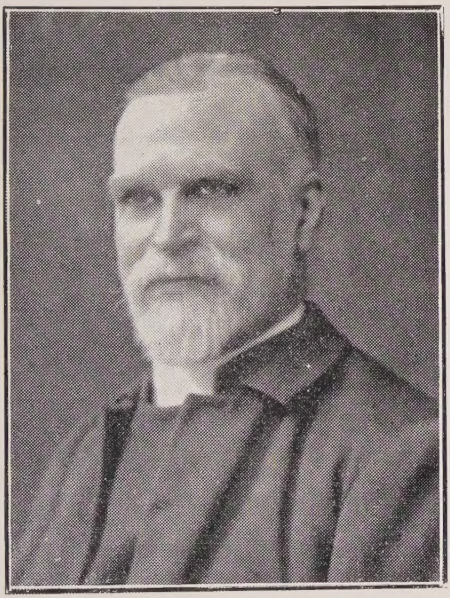
In conclusion, summing up in reference to this period of adolescence, we may say (I refer to the *average* child, there is, of course religious precocity as well as other kinds), now for the first time is possible what one may properly describe as religious experience, or even moral conduct, in the highest sense. Previously good conduct is largely a matter of obedience to rules, backed by habit, or it is the result of mere impulses. Now it becomes possible for the youth to feel the beauty and grandeur of an *ideal,* and consciously to identify himself with that ideal. And now, too, he becomes, through the strengthening of the social instincts and emotions, capable of a more intimate experience and of religious communion. If in earlier years the Old Testament, with its rules and laws, is well adapted to the moral and religious life of the child, the youth is now more fully capable of appreciating the New Testament teaching of the wider principle of love, which makes the detailed law unnecessary. From a religion which is largely external and formal, imposed upon him from without, the language and forms of which he only half understands, he is brought through the development of his own nature, to a capacity for a religion which is real and intimate and spiritual.

(*Concluded*).

RETIREMENT OF REV. THOS. DUNKERLEY, B.A.

A Congregations' Gratefulness.

After a ministerial service of over 35 years, the Rev. Thomas Dunkerley has retired from the active pastorate of the Unitarian Church, Comber. Advancing age is responsible for the severance which is deeply regretted by not only alone the members of the congregation, of which he was such a devoted and faithful minister, but by the town and district generally, who have learned to honour and esteem him for his many



Rev. Thomas Dunkerley, B.A., Minister of Unitarian Church, Comber, from 1880 to 1915.

good qualities. A service of over a generation in one Church is sufficient proof in itself of the acceptability of the Rev. Mr. Dunkerley's ministrations to his congregation, and if proof were needed of the high regard entertained for him by the members it was given on Tuesday evening, 29th June, in the Sabbath School house adjoining the Unitarian Church. On that occasion the school was filled to overflowing by an appreciative, yet sorrowful, congregation who had assembled to pay Rev. Mr. Dunkerley a practical tribute of their respect on his retirement from active congregational work. Testimony was readily forthcoming as to Rev. Mr. Dunkerley's ability and capacity to discharge the responsible work of his pastorate, which, combined with his loving and genial character and spotless reputation, made him an ornament to the Church, on which he has shed lustre. It is no wonder then that the leave-taking proceedings were of the most affectionate character, and deep and sincere regret was quite apparent at the severing of ties which had been held together so long by the bond of reciprocal respect and esteem.

The school-house was tastefully decorated with seasonable flowers, and the company was entertained to a most enjoyable tea, which was gracefully dispensed by Miss Eva Andrews, Miss Eileen Andrews, Miss Eva Todd, Miss Edith Todd, Miss Rachel Todd, Miss Orr, Miss Morrow, Miss Simonton, the Misses Frame, Miss Hanna, Miss Ferguson, Miss Stewart, Miss Dempster, and Miss Burgess. Afterwards an enjoyable musical programme was submitted, the contributors being Miss Mollie Wood Miss E. Ferguson, and Mr. Jas. Barnes. The accompaniments were efficiently played by Mrs. Robert Ferguson.

Subsequently,

On the motion of Mr. David Munn, seconded by Mr. John Niblock, the chair was taken, amid applause, by Mr. John Miller Andrews. The Rev. Dr. Graham, Mr. J. M. Orr, Mr. Robert Milling, and the reverend guest of the evening, also occupied seats on the platform.

Mr. J. M. Andrews.

The Chairman, who was cordially received, said he was sorry—more sorry than he could express—that his father was not able to be present that evening, especially as he knew how anxious he was to be there. His sparkling humour would at times have enlivened their proceedings, and his thoughtful and appropriate words would have formed a fitting tribute to Mr. Dunkerley's work amongst them and to his personal

worth. His father, the Right Honourable Thomas Andrews, however, had asked him to read to them the following letter :—

"My Dear Chairman,—At present I don't expect to address you more closely. I am sure that the congregation will believe me when I say that no one will regret more than I do the departure of Mr. Dunkerley from amongst us. I am not aware that during his 35 years' residence Mr. Dunkerley ever made an enemy in Comber, but, on the contrary, his numerous friends have increased with his years. Mrs. Dunkerley's popularity increased in the same manner, and we can now only wish them both every happiness which their faithful and prolonged service deserves. We can only hope that they will both arrange to spend part of each year among their old Comber friends, who will always retain a warm welcome for them."

Proceeding, the Chairman said he could see by their applause that those words of his father's expressed not only his own views, but the views of all there. Mr. Dunkerley had been their faithful and devoted minister for rather more than thirty-five years, and during that time his gentle, genial, and kindly nature, and his able exertions on their behalf, had increased his popularity as the years rolled quietly past. He (the Chairman) could not help but think that it must be a consolation to Mr. Dunkerley to feel that in giving up his active work among them he left the congregation in a more prosperous condition, judged by every standard, than when he took it over. Their stipend payers were more numerous, their finances were even in a stronger position, and never had the members of the congregation taken a deeper interest in its welfare than they did at present. It was a remarkable testimony to Mr. Dunkerley's work and worth that on Sunday last over two hundred people assembled and heard him preach one of the ablest and most moving and inspiring sermons which he (the speaker) had ever listened to. He had the opportunity a few days ago of looking over the old minute book of the congregation, which dated back to 1838, and he was pleased to see that the names in that original list of stipend-payers were so familiar to him, because almost all those families which were instrumental in starting, at considerable sacrifice, the church there were represented by their descendants. It occurred to him that a great responsibility was, therefore, placed upon them, which was to do what they could to continue to further its welfare and hand on its good name untarnished and unimpaired to their children, and to ther children's children as a sacred heritage. Mr. Dunkerley's resignation a few months ago came upon them as a shock. They all received it with deep and lasting regret, and a dark cloud hung over their congregation which had not even got a silver lining. To Mr. Dunkerley they were not going to say farewell. On the contrary, they hoped that he and Mrs. Dunkerley would frequently come to see their friends in Comber, whose thoughts would be with them in their new home, and they also hoped that, as their senior minister, he would often occupy the pulpit which had been his for so long and from which they had heard so many truths and inspiring thoughts. They indulged in the hope that in their new home Mr. and Mrs. Dunkerley would enjoy the daily companionship of their son and their son's wife and friends and associations. They also prayed that their senior minister might long be spared to have many years of leisure, to which his hard work and his able conduct of the affairs of the Church so well entitled him.

Mr. John M. Orr, Hon. Secretary of the movement, intimated that letters of apology and regret at being unable to be present had been received from Right Honourable Thomas Andrews, D.L. ; Right Honourable W. Drennan Andrews, Rev. J. Woods (Comber), Mrs. Manning, Mrs. M'Connell, Mrs. Gordon, Dr. and Mrs. Steele, Mr. James Andrews, F.L. ; Mr. Alexander Orr, and a telegram from Professor Orr (Dublin).

THE ADDRESS.

Mr. John M. Orr then read the address as follows :—

Dear Mr. Dunkerley,—It is with

feelings of sincere regret and of deep personal loss that we approach you on the eve of your departure from Comber to bid you farewell.

More than thirty-five years have passed since you first came amongst us, bringing with you a high reputation, which has since been enhanced by the lapse of each successive year. Throughout this lengthened period you have proved yourself to be the " faithful and devoted Minister," whom the late Dr. James Martineau so earnestly recommended for our pulpit. Inspired at all times in your work by the noblest ideals, and influenced by an innate sense of a conscientious fidelity to duty, you have taught us alike by precept and example of the beauties of the life of a truly Christian gentleman. Your earnestness of purpose, genial disposition, and generous impulses will long be remembered and respected by us all.

You have always manifested the deepest interest in the welfare of the members of your congregation, rejoicing with them in their good fortunes, bringing comfort and solace to the hearts of those who mourned, and ever opening wide the hand of charity to those on whom sickness or ill-fortune had placed a burden which they could not bear.

You have also done much to elevate the position of Unitarians among our sister Churches, and have helped to promote and foster by your kindly and Christian influence the spirit of mutual respect and toleration which, we rejoice to recognise, exists between our Church and the other Churches in Comber, whilst you have never wavered in your strict adherence to that principle of unfettered freedom in the worship of Almighty God, and in the search for truth, which is our most sacred heritage. You have always respected the conscientious opinions of others, and have sought to advance the great truths and principles in which all Christians unite, rather than to unduly or unseasonably obtrude those points of difference which divide the Churches and arrest the progress and development of the common brotherhood of man.

In your good work you have at all times been assisted and encouraged by Mrs. Dunkerley, in whom the members of our congregation have felt that they had a warm personal friend.

In now taking leave of you we find comfort in the hope that in the position of Honorary Senior Minister, which you have accepted in deference to the unanimous wish of the members of our congregation, we may be privileged to see you and Mrs. Dunkerley frequently amongst us, and we trust that you will both have many years of health in which to enjoy the rest which you have so richly earned.

As a mark of the esteem in which you are held by us all, we ask you to accept the accompanying cheque, with our best wishes for your future happiness.

We have the honour to remain, dear Mr. Dunkerley,

(Signed on behalf of the Members of the Comber Unitarian Congregation)

THOMAS ANDREWS,
Hon. Treasurer.

JOHN M. ORR,
Hon. Secretary.

Supplementing the address, Mr. Orr said that he had the greatest possible pleasure in reading that address, as he felt it was only what was due to Mr. and Mrs. Dunkerley and to their work in Comber. He subscribed to the address with a deep and sincere feeling of regret at Mr. and Mrs. Dunkerley's departure—he felt that Ireland's loss was Scotland's gain. Recently he had listened to a sermon on the life of St. Columba, that Irishman who in the 6th century founded the first Christian settlement in the north of Scotland in the little Island of Iona. The preacher explained that the word " Columba " meant " Dove," and it was given to the Saint in recognition of his beautiful life and character. If such re-christening were in vogue to-day he made bold to assert that they would chose some name with a similar meaning for their beloved minister. At any rate, it would not be out of place for him to say that, in his opinion, Mr. Dunkerley, like that other Irish emigrant, would also be a Christianizing influence in Scotland. He said that without meaning any disrespect to the Scotch people in general, of whom he was personally

very fond, but he felt that in any new circle of friends which Mr. Dunkerley may form, his sweetness of disposition and his refinement must have an elevating and Christianizing influence. He hoped Mr. and Mrs. Dunkerley would be long spared to enjoy their retirement, that they would be very happy in their new home, where they would have the society of their clever and successful son, of whom Comber has always been justly proud, and that they would often re-visit Comber, where a hearty Irish welcome always awaits them.

THE PRESENTATION.

Mr. Robert Milling, in making the presentation, said he owed them an apology for occupying that position. Under ordinary circumstances his place would have been taken by a gentleman who had been happily named the father of that congregation. He referred to the Right Honourable Thomas Andrews—a name honoured and respected everywhere, but in no place more than amongst the members of that congregation, in which he had taken such a deep interest and to which he had given so generously of his time and substance during the whole of his life. He was almost the only old member of that Church left, and was the one mainly instrumental in bringing Mr. Dunkerley to Comber. They all regretted the cause of his absence that night, but hoped they might soon see his familiar figure in their midst once again. Time had wrought great changes in the congregation. Most of them who were now taking an active part in the life of that Church were but mere boys when Mr. Dunkerley came amongst them. Many of them were then scholars in the Sabbath School, and in his (the speaker's) later years he had often wondered what their minister, the quiet, cultured Englishman, must have thought of us boisterous Irish boys. But, by degrees, Mr. Dunkerley found his way to our warm Irish hearts, and we soon learned to respect him and to understand more fully how worthy he was of that respect, and he could assure them that each succeeding year had only served to increase their esteem and regard. They now knew what a power for good Mr. Dunkerley had been in that Church, and indeed in the neighbourhood. How loth they were to part with him they had shown by asking him to accept the position of senior minister, and in that capacity they hoped occasionally to have the pleasure of hearing him in his old pulpit. They realised how difficult it would be to find a successor to occupy Mr. Dunkerley's position with as much acceptance as he had done. They were not forgetting Mrs. Dunkerley that night. She had been a true helpmeet, and they hoped that both of them might be spared many years to enjoy their well-earned rest. And now that Mr. Dunkerley was giving up active work in that Church they wanted to assure him that he was leaving to them not only the memory of a faithful minister and a perfect gentleman, but also that of one who has done his share in bringing together the various classes and denominations in Comber and in helping to foster that feeling of brotherhood and respect for each other's opinion which was so essential to the life and well-being of the community. He was proud of being the medium of handing that cheque, value £500, subscribed entirely by the present and past members of that Church, as some recognition of his many and valued services as their minister—covering a period of almost 35 years. It had fallen to the lot of few ministers to serve one congregation so long and so faithfully as Mr. Dunkerley had done, and they hoped and trusted that the remainder of his years might be as happy and contented as they all wished them to be.

Mr. Joseph Montgomery said it was with feelings of deep regret they were parting with Mr. and Mrs. Dunkerley, who had been with them for so many years and whose sympathies had always been with them in times of sorrow and trial; and not only with the congregation as a whole, but with the members personally. Mr. Dunkerley would be missed among them as much for his own sterling qualities as for his helpful and inspiring messages. He was sure it was the wish of all present, as it was his own, that Mr. and Mrs. Dunkerley

may enjoy long life, good health, and great happiness.

Mr. H. D. Todd said he was very sorry at the departure of Mr. and Mrs. Dunkerley and the consequent severing of their connection with that congregation. The late Mr. John Miller, the founder of their congregation, in proposing the health of Mr. Dunkerley at the installation dinner, given by the congregation on Tuesday, 27th January, 1880, said that he considered Mr. Dunkerley was "the right man in the right place." Over thirty-five years had passed since then, and he (the speaker) was sure they would all agree with him when he said that during that time Mr. Dunkerley had always proved himself to be "the right man in the right place." The manner in which he had looked after the interests of their congregation during all those years, and especially in times of trial and sickness, had endeared him to them all and to all the inhabitants of Comber and district. He hoped when Mr. Dunkerley and his good wife went to reside in Glasgow, near their son Harry, of whom they were all proud, that God would bless, with health and happiness, their years of well-earned retirement.

Mr. Alexander Simpson said that it was with feelings of regret that he spoke on that occasion—but the best of friends had to part. He had got nearly all his religious instruction under Mr. Dunkerley, who was a good teacher and a good friend. His pulpit utterances were eloquent and sympathetic, and his reading of the Word was of the first order. He could listen to him Sunday after Sunday and not feel tired, and Mr. Dunkerley was just as good as ever. They could hardly expect to hear his equal again, and he might say, in the words of Shakespeare, "his life was gentle, and the elements so mixed in it that Nature might stand up and say to all the world—this was a man."

Mr. William Pinnance said they all recognized that speechmaking was not in his line, but it was only the object for which they were met that night that tempted him to say a word. He believed that not only the members of the congregation, but the people generally of Comber, like himself, were genuinely sorry at Mr. Dunkerley's retirement. Some people had the knack of making enemies, but Mr. Dunkerley had the knack of making friends. He did not believe that during his whole stay in Comber, Mr. Dunkerley ever made a single enemy, and that spoke volumes for his worth. He sincerely wished Mr. and Mrs. Dunkerley long life and happiness in their retirement.

Mr. John Niblock had great pleasure in concurring with the well-spoken and merited remarks which had been made in regard to their revered minister, whose approaching retirement they all so deeply lamented. An able preacher, a sincere friend, an esteemed member of the community, looked up to and respected by all creeds and classes in the town and district, his departure would be an almost irreparable loss to the neighbourhood. On behalf of his (the speaker's) aunt, and his brothers and himself, he expressed their sincere wish that Mr. and Mrs. Dunkerley would be long spared to enjoy their much-needed rest, and they hoped to see them back among them again on many occasions.

Mr. R. Ferguson (Greengraves) joined sincerely in the many expressions of regret which had been given voice to that evening on the occasion of the retirement of Mr. Dunkerley from active service. He associated himself heartily with all the good wishes that had been expressed that evening, and he trusted that Mr. and Mrs. Dunkerley would realise them all.

Mr. H. P. Andrews said the announcement of Mr. Dunkerley's retirement from the active work of the ministry came to them in the nature of a shock for most of them were not prepared to realise such a big change. The announcement caused them all the deepest possible regret. Many of them had grown up around Mr. Dunkerley, and had been guided by his counsel and example. Mr. Dunkerley had taken the greatest interest in the welfare of the congregation, and had met every member of it as if he or she had been a special friend. They had all profited to a great extent by his ministry.

Mr. F. J. Orr said he was pleased to have that opportunity of adding a few words to what had already been so well said regarding Mr. Dunkerley. His memory did not carry him back as far as did that of some of those present, but from his earliest recollection Mr. Dunkerley was one of the most prominent and popular figures in the town, and now that he was going to leave, he felt that Comber would be something like The Square without the Gillespie monument. He need not dwell on the excellence of their minister, whose reputation, as the address truly stated, had been "enhanced by the lapse of each successive year." His ability in the pulpit, his qualities in the homes of his congregation, and his influence on their central religious body were well known, and no matter in what society they had had the privilege of meeting him, they always found him a true and cultured gentleman. He had often admired at public functions the manner in which he had acquitted himself, no matter what the subject or the purpose for which the meeting was held; and on such occasions they were all delighted that they could claim him as their clergyman. In the home, in time of trial and sorrow, he was always deeply sympathetic in his attention, which always impressed him and all concerned with the feeling that in Mr. Dunkerley they had a true friend, as well as a faithful minister. The manner in which the handsome sum had been subscribed was a striking tribute to Mr. Dunkerley's popularity, for while they received a very good lead from a certain quarter, where generous assistance was always forthcoming in such matters, one could not but admire the hearty goodwill which accompanied the smaller subscriptions. In common with them all, he sincerely regretted the departure of Mr. and Mrs. Dunkerley, and he could assure them that they would not readily be forgotten in Comber, as "The hearts in dear old Ireland are the hearts that don't forget." Their best wishes went with them, and they hoped they would be spared many happy days in their new home, and that "honour, love, obedience, and troops of friends" would be given them in the fullest measure.

MR. DUNKERLEY'S REPLY.

Rev. Thomas Dunkerley then read his reply, as follows :—

MY DEAR FRIENDS OF THE COMBER UNITARIAN CONGREGATION—In this my time of unsettlement and perturbation I feel that I cannot acknowledge fittingly your generous treatment of me. Your acts of kindness have accumulated with the years, and now comes this additional and munificent proof of your pursuing regard.

Very grateful to me is your gift, and very grateful are your words of appreciation. Yet they bring, what you never intended, self-reproach that my efforts have not been more worthy. They make me wish that my merits had been of a higher order, and that I had known better the matters in which I could have been of most service. For at this moment I am conscious that my best words are still unspoken, and my most earnest desires unfulfilled. Your affectionate praise, however, lightens my consciousness of shortcoming. There is to me a peculiar pleasure in this bountiful act of yours, and I accept it as a freewill offering of kind and loving hearts. My wife shares my obligation to you, and with me regards the affection that it reveals as unspeakably precious to us both. She joins me also in warm thanks for your very kind tribute to herself.

To effect the separation which now takes place was one of the most painful acts of my life. Your generosity turns much of its pain into joy and gratitude. The tie between us has strengthened through long years, and cannot be severed by my removal from your midst. You have made for yourselves a home in my heart, and you will live there through all coming time as, I am happy to believe, I shall have a place in yours.

Ever shall I pray that God will bless you, both individually and as a congregation. Hold me, my dear friends, to be still

Your affectionate Minister,

T. DUNKERLEY.

In the course of a few supplementary remarks, Mr. Dunkerley said he could not thank them sufficiently for all their kindness. They had made him feel that no minister could be so happy in his charge, and now their munificence and generosity had been shown to him afresh. He looked upon a congregation as a large family all united together in one common purpose. He thought, however, it was now time to hand over the work to another and younger man. His last word to them was to keep united, and they would be a blessing to those who were around about them, and a source of good to generations yet to come.

COMPLIMENTARY SPEECHES.

Rev. J. A. Kelly, Dunmurry, bore testimony to Mr. Dunkerley's many high and brotherly qualities. They regretted very much Mr. Dunkerley's retirement, for his presence and advice had always been a help to the Presbytery. In coming over to Ulster he became an Irishman, and they could say that he had not degenerated. They wished Mr. and Mrs. Dunkerley long life and happiness.

Rev. J. D. Williams, representing the Killinchy congregation, wished Mr. and Mrs. Dunkerley God-speed and peaceful days in their retirement.

Rev. Dr. Graham, speaking on behalf of the other churches in Comber, said they had listened to nothing but praise expressed from the heart. The presentation was a testimony to the inadequacy of all that had been said to set forth the extent of their appreciation of Mr. Dunkerley, a man of high ideals, who was faithful and true wherever found. Those outside his own denomination spoke of him as a perfect gentleman.

Rev. E. S. Hicks, M.A., said he was pleased to come from Dublin and join in doing honour to Mr. Dunkerley, who had completed a long and faithful ministry.

The proceedings terminated with the benediction.

We are indebted to *The Newtownards Chronicle* for the loan of the block giving the picture of Mr. Dunkerley.

Reports.

Unity Guild.—The hospitality of our Killinchy friends will long be remembered by those who were fortunate enough to be present with the Unity Guild on 26th July. Our President was unavoidably absent, and as he is the only clergyman who has gone with any of our excursions this year, we were unaccompanied by any ordained minister. The party which left Belfast was the largest but one that we have had this summer. We were a little late in starting from the Central Hall, and the motor was comfortably full when we set off. Before leaving the city, however, we managed to squeeze in the Mountpottinger contingent, the members accommodating themselves, with much good humour, to the somewhat close quarters—indeed some seemed to enjoy themselves all the more on account of this lack of room. As there were black clouds overhead, and sharp showers had fallen all week, the hood was spread over the car, and, while this shut out the view to some extent, it afforded a very agreeable protection against a heavy downpour of rain into which we ran as we got clear of Killinchy on the return journey. With this exception the weather left nothing to be desired, and the party may consider themselves specially favoured, as the writer has since heard of rain in many parts of County Down that afternoon and evening. The country looked wonderfully fresh as we passed through it over a road quite innocent of dust. Looking out across Strangford Lough, as we were nearing our destination, we recognised Mountstewart, where we had spent such a delightful time earlier in the year. On reaching Killinchy we were warmly welcomed by our genial minister, the Rev. D. J. Williams and his wife, together with a number of young people eager to join our party and go along with us to Ringhaddy Castle ruins, which lie down on the lough shore. Some of the gentlemen very kindly gave up their places to make room for these, and the motor proceeded on its way, now full to overflowing. Some doubts

were expressed as to the advisability of taking such a heavy machine down to the shore, but our driver, with steady hand and nerve, landed us safely on Ringhaddy Quay, only a few minutes walk from the ruins. Here the party scattered, as our parties will. Some made their way down to the beach, some turned away over the hills, some explored an old deserted orchard, where apples, plums, gooseberries, strawberries, etc., were seen growing to sinful waste. Having spent an hour in these pleasant surroundings we retraced our steps to the motor, and no time was lost in returning to Killinchy, where we were again heartily received, and tea, with delicious home-made breads and cakes, was waiting to assuage our sharpened appetites. When we had done full justice to the good things which our friends had provided, and had formally expressed our indebtedness for all their kindnesses, we visited the church, and spent some time wandering at leisure about the building and graveyard. It was now time to return to Belfast, so we bade farewell to our kindly hosts and hostesses, and were soon bowling merrily homewards. The last excursion of this summer will take place on 4th September, when the party will start at 3 p.m. to walk from the Malone Road tram terminus to the Giant's Ring, returning to Rosemary Hall, where tea is to be kindly provided by our All Souls friends, who have also promised to provide an entertainment afterwards. No charge is to be made for this outing.

* *

Ballyhemlin.—On Sunday, August 1st, 1915, at the annual congregational meeting, an appointment of elders was made, in accordance with the Code of Discipline. The Session, as it is now constituted, consists of John Barron, Minister; Robert Gilmore, F. M. Allen, W. P. Allen, J.P.; J. R. Rankin, J.P.; James M'Cullagh, Andrew Ledlie, and David Jackson.

* *

Banbridge.—On Friday evening, 6th August, in Dunbar Memorial School, the members of the Unitarian congregation assembled to welcome their esteemed minister, Rev. J. Glynne Davies, on his return to Banbridge with his bride. The wedding took place on July 24th at Manchester, where the bride, who was formerly Miss Drummond, resided. The happy pair, after a brief honeymoon, were, on their arrival at the Manse, the recipients of hearty congratulations from the members of the congregation and other friends. Friday evening's function was arranged for the formal presentation to the bridal pair of a handsome wedding gift from the congregation. There was a large assembly, and after tea the chair was taken by Mr. George Wallace. He felicitously voiced the congratulations of the congregation to Mr. Davies, and welcomed Mrs. Davies to their midst and to Ireland. He regretted the absence of Mr. Smyth and Mr. Glass, who were absent in the service of King and country. The object of their meeting was to congratulate Mr. and Mrs. Davies on their marriage, and to wish them every happiness that dear old Ireland could bestow upon them. He appreciated Mrs. Davies for the good taste she had displayed in choosing her life partner. The longer he knew Mr. Davies the better he liked him. The wedding gifts, which consisted of a dining-room clock of chaste and handsome Grecian design carried out in dark marble, and bearing the inscription inscribed on a gilt plate: "Presented to Rev. James Glynne Davies on the occasion of his marriage, by the members of the Unitarian Congregation, Banbridge, July, 1915" with accompanying ornaments in marble and bronze, and a barometer in inlaid mahogany case, were then gracefully presented by Mrs. M'Cammon, who gave happy expression to the kindly feelings of the congregation towards their minister and his bride. Mr. Davies, in accepting the gifts, said he was indeed happy to be among them again, and to thank them one and all for their hearty welcome of Mrs. Davies and himself, and for their beautiful present. Ireland had become very dear to him, and since he came to Banbridge he had found the members of his congregation and many others extremely kind.

When he was about to leave Wales he felt that it was no easy task to settle in a country whose sentiments and customs might differ from his native land, but he found no difficulty at all in falling in with their ways and their spirit. Indeed, he was agreeably surprised to find that they had a great many things in common, and since he came to reside and work among them he felt perfectly at home. He wished specially, on behalf of his wife, to thank them for the hearty welcome given them. They knew him and he knew them by this time; to a large extent she had come among strangers, but he was sure that, like himself, she would soon feel at home. They had no wish but to do their best in their own church and the neighbourhood. After a vote of thanks to Mrs. M'Cammon for making the presentation, and a few words in response from Mr. A. M'Cammon, on behalf of his good lady, a musical programme, arranged by the young folks, was entered upon, the proceedings terminating with the singing of the National Anthem.

* *

Greyabbey.—We regret to announce the death of Mr. Adam Patton, which took place on the 6th ult., at the age of 74 years, after an illness of a few days' duration. Mr. Patton had been in his usual health until Monday, when he contracted a complaint of an inflammatory nature, and despite every care and attention he gradually grew worse, and passed away on Friday morning.

On the 7th there also passed away Mrs. Wm. Mawhinney, after a long and painful illness, borne with Christian patience and fortitude. The remains of these two old and valued members of our church at Grey Abbey were laid to rest amidst every sign of esteem and respect.

The annual tea in connection with the Sunday School was held on Wednesday, 11th ult. After light refreshments the children adjourned to a neighbouring field, where various sports were indulged in until tea arrived, when the children were joined by adult members of the congregation. Tea being finished, the indefatigable Superintendent, Mr. Robert Warnock, arranged races, games, etc., in which all heartily joined. To the teachers and all who helped in making the afternoon enjoyable, we tender our grateful thanks.

Echoes.

THE RED ROSE AND THE FLEUR-DE-LIS.

Upon the battlefield to-day,
Where serried hosts to war advance,
We see our English roses joined
In union with the flow'rs of France,
As, conscious of our noble cause,
We hasten boldly to the fight,
To succour those who cried for aid—
We know our God will guard the right.

The Lily and the Rose, my lads,
Staunch comrades ever may they be!
So here's a health to ev'ry man
That wears the Rose or Fleur-de lis!

Beside the Rose the Shamrock shows
Her triple leaves of Hope's own hue;
The Thistle rears her arméd head—
The Scot to France was ever true;
The Maple from Canadian shores,
Australia's Wattle-blossom gay
Are mingled in the glorious wreaths
That crown our soldiers' brows to-day

The Lily and the Rose, my lads,
With sister-flow'rs from o'er the sea!
So here's a health to ev'ry man
That wears the Rose or Fleur-de-lis!

For those who fall in distant lands,
We know, though tear-drops dim our eyes,
They have but changed Earth's fading blooms
For deathless flow'rs of Paradise.
And, when sweet Peace shall smile once more,
And soldier-heroes come again,
We'll strew their path with blossoms fair
And gaily sing the same refrain.

The Lily and the Rose, my lads,
Long may their banners flutter free!
In life, in death, our hearts are true
To Red Rose and to Fleur-de-lis!

The agitation regarding the drink question reminds one how recent a growth is temperance. In glancing over the old numbers of the "Northern Whig," said a writer recently in that journal, one is struck by the toast lists, even at Presbytery dinners, and to find that not the least ridicule of the new crusade of Dr. Edgar and Dr. Morgan sprang from the Church itself. The tumbler of punch made its appearance on the clerical dinner table as regularly as the salt, and when that very fine old man, Dr. Morgan, of Fisherwick, was settling in Carlow, he records that "the only piece of furniture I purchased was a gardevin that held four small bottles of spirits. I continued my father's custom, and took a glass of punch after dinner. Soon, however, I gave it up. My mind was set on my preparation for the pulpit, and I devoted the evening as well as the morning to it, but found myself more dull and languid after the dinner and its punch. I, therefore, laid the latter aside, suspecting it was the cause of my stupidity, and so it proved to be. Preferring a clear mind to the indulgence of my appetite, I gave up the habit and never resumed it. When dining out I used a little wine or spirits, as those around me did, and on getting a house of my own we gave spirits or wine to those who visited us."

But that was not the end of things with Morgan. "An incident," he adds, "occurred in Lisburn that impressed me very much. On one occasion we were to have a public meeting in the evening for some religious society, and a number of friends were with me for dinner, chiefly those who were to be the speakers. Of course they had their punch after dinner. As we sat together I was called out of the dining-room to a poor man who wished to see me. I talked with him and went out of the house along the street with him. On returning out of the pure air and entering my house the smell of the punch was very strong and disagreeable. This, thought I, was what the poor man must have felt when he called upon me, and what impression must it have made upon him. Surely he would think it strange in a minister's house and in his friends who had come for a religious exercise." And thus when Edgar introduced the question of temperance, Morgan's sympathies were already enlisted. So were those of the minister of the Parish Church, Rev. Thomas Hincks, and these three formed themselves into a temperance society, in the old tract shop in Waring Street, affixing their names to a resolution: "We resolve to abstain from the use of distilled spirits and to promote temperance."

* *

Is not one of the most important ideas that can be got to germinate in a young man's mind—the idea of the vast reach of time? Most minds are inclined to look forward not more than, say ten or at the utmost twenty years; and as regards *planning* for the future, is not this wise? For you cannot foresee how things will stand in the days to come. But no man can judge wisely and well of the large and important questions before him if he only looks at them in relation to the circumstances of the moment, if he does not ask himself what would come of this arrangement, law, or institution should it last for ages Have not some of our great statesmen even failed here—while they sought to make things straight for the time, they never dreamed of asking what must be the far-off fruit in days to come of the seed we insist on sowing to-day—the closed eye that deems it enough to patch up what is amiss and tide over difficulties without thinking to what size the abuse or difficulty will grow when merely pruned Were not both Napoleon and Peel signal instances of this lack, and Pitt of the reverse?

* *

'Tis liberty alone that gives the flower
Of fleeting life its lustre and perfume;
And we are weeds without it.

KILLED IN ACTION.

GORDON.—On April 30th, by shell, at Ypres, Geoffrey Gordon, M.A., I.C.S., Lieut., 12th Lancers, British Expeditionary Force, fourth son of Rev. Alexander Gordon, M.A., 35 Rosemary Street, Belfast, aged 33 years.

DEATH.

PATTON—At Grey Abbey, August 6th, after a short illness, Adam Patton, aged 74 years.

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